1: Childs, Gladwyn Murray . Umbundu Kinship and Character. London and New York International African Institute and the Witwatersrand University Press, 1949.

Pp. xviii. 245; 16 plates, 3 maps.

Yale: Nkd83.Ov.4. 949c

/This volume, as stated in the subtitle, is a "description of the social structure and individual development of the Ovimbundu of Angola, with observations concerning the bearing on the enterprise of Christian missions of certain phases of the life and culture described." It contains ample sections on the identification of the Ovimbundu and their neighbors, their territorial heirarchy and spatial distribution, Particularly useful is the synchronous historical and traditional chart of the Ovimbundu from the time of earliest Portuguese contact until the present (pp. 224-231). The emphasis in the treatment of social structure is upon child training and education and kinship, especially insofar as they may be adapted to future missionary policy. Technology and economics are only briefly discussed. Detailed bibliographies are appended after each chapter. The measure of the author's objectivity may be tested by consulting Mc Culloch's critical summary (2: Mc Colloch). --Analyst/

Field date: 1924-1940
Analyst: Richard Schaedel

Evaluation: Missionary--5
Processed in 1955

2: McCulloch, Merran. The Ovimbundu of Angola. Ethnographic Survey of Africa. West Central Africa. Part 11, International African Institute, London. 1952.

Pp. 50; 1 map.

Yale: Nkd 74. Et3. II. 2

/This survey presents a concise, critical and accurate account of our present knowledge of the Mbundu peoples. It is based upon previously published sources, principally 1: Childs and 3: Hambly, as well as personal assistance of Childs, C. M. N. White and J. A. Barnes. The sections on social organization and political structure are particularly recommended, since they deal critically with the somewhat contradictory data of the principal sources and point up problems in analysis which remain unresolved. The bibliography, while not exhaustive, is reasonably complete. --Analyst/

Field date: 1945-51
Analyst: Richard Schaedel

Evaluation: Ethnologist-4
Processed in 1955

3: Hambly, Wilfrid D. The Ovimbundu of Angola. Anthropological Series, Vol. 21, No. 2, pp. 87-362. Chicago: Field Museum of Natural History, 1934.

Pp. 320; 84 plates; 1 map; bibliography; index.

[This monograph is based upon one year's field research in Angola and Nigeria as well as a comprehensive bibliographical study on the Ovimbundu and their neighbors. In this pioneer ethnographic study of the Mbundu the coverage is reasonably complete, considering the magnitude of the task. Primary emphasis is on historical reconstruction with the result that several chapters are dedicated to analyzing the distribution of culture traits of the Ovimbundu and other African tribes. While social structure is only superficially treated, the following sections are well-documented: music, literature, the decorative arts and ethnobotany (particularly pp. 138-140). The plates which follow the text have been paginated pp. 363-406. --Analyst]

Field date: 1929-1930
Analyst: Richard Schaedel

Evaluation: Ethnologist--5
Processed in 1955

4: Dorsey, George A. The Ocimbanda, or Witch-Doctor of the Ovimbundu of Portuguese Southwest Africa. Journal of American Folk-Lore, XII, pp. 183-188. Boston and New York: Houghton, Mifflin & Co., 1899.

Yale: Nkg10. J82. v. 11-12.

[This source deals with the role of the Ocimbanda, the "witch-doctor," a combination diviner, magician and medical practitioner, among the Ovimbundu of Angola. The data presented are based on an ethnological collection obtained by a Rev. T. W. Woodside and secured by the Field Columbian Museum. The author discusses the training, garb, and ritual paraphernalia of the Ocimbanda; his role as medical and magical therapist and as diviner. Data are presented regarding the administration of poison ordeals in establishing guilt or innocence in connection with accusations of witchcraft. - Analyst]

Field date: none
Analyst: Eugene Lerner

Evaluation: Ethnologist-4, 5
Processed in 1956

5: Hambly, Wilfrid Dyson. Occupational Ritual, Belief, and Custom among the Ovimbundu. American Anthropologist, n. s., Vol. XXXVI, pp. 157-167. Menasha, Wis.: American Anthropological Association, 1934.

Yale: Nk10. Am 37. II. 36.

[This source deals with the relation between spiritual beliefs and magical acts and the various economic occupations of the Ovimbundu of Angola, with particular reference to the regions of Bailundu, Elende near Cuma, and Ngalangi. The data are classified by the author under food supply (including data on ethno-botany and -zoology), handicrafts, medical and magical practices and practitioners, and children's activities. Incidental data on division of labor along sex and age lines are included. The text includes two plates which have been reproduced. --Analyst]

Field date: 1929-30
Analyst: Eugene Lerner

Evaluation: Ethnologist-5
Processed in 1956

6: Edwards, Adrian C. The Ovimbundu under Two Sovereignties: A Study of Social Control and Social Change among a People of Angola. London: Published for the International African Institute by the Oxford University Press, 1962.

Pp. xvii, 169; 1 map.

Yale: Nkd83 Ov4 962E.

/Mr. Edwards' aim in this monograph was to study the mechanisms of social continuity that function in a rapidly changing African society. The first part of the book is devoted to a reconstruction of the Mbundu social structure as it existed aboriginally especially at the height of the rubber trade era, i.e., 1874-1911. The second part focuses on various aspects of the present social structure, namely, the roles and functions of traditional and government-appointed chiefs, the network and significance of kinship and marriage ties and the economic activities of the natives, all in a setting of Portuguese colonial rule and intensive missionary activity.

6: Edwards, Adrian C.

The third part offers a detailed discussion of social control in terms of examining a number of disputes within the community and the means of their settlement.

The author concludes that the disintegration of the old political and legal institutions and the attitude of dependence and passivity towards Europeans (both government and missions) cohere with a stability which is provided by a pattern of kin and affinal ties and the continuity of social relations on the community level. /

Field date: 1955-1956
Analyst: A. Vinogradov

Evaluation: Social Anthropologist-5
Processed in 1965-1966